

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.  
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her  
plagues.—A Voice from Heaven.*

No. 34, Vol. XX.

Saturday, June 12, 1858.

Price One Penny.

## TESTIMONY FOR THE TRUTH *VERSUS* POPULAR OPINION.

BY ELDER JOHN K. GRIST.

Many and various are the ideas that engross the mind and form the opinions of society generally concerning that which is calculated to excite the attention and call forth the feelings of love or hatred to certain popular subjects. Among these, we will take the important one before us—Whether conflicting opinions, prejudices, and opposing sentiments regarding the great work of God in the last days are to be viewed in comparison with the plain, bold, and powerful testimony of one who speaks the words of truth, God bearing him witness.

How are opinions formed, and upon what grounds do people come to their conclusions? Says one, My views are confirmed from what I have heard concerning this great popular delusion, called "Mormonism." They say what an awful, fearful, and dangerous thing it is to have anything to do with those people who style themselves "Latter-day Saints."

But reason will say, Where are your evidences and confirmatory proofs relative to the doctrines and principles imbibed by this people? Do you comprehend or rightly appreciate their position? All heresies are bound to be examined and tested. Then bring forth your cause, produce your strong reasons, and you are at liberty to decide upon just conclusions. Until this is done, who can say this principle or that doctrine is false, unreasonable,

or unscriptural? If, for instance, we take a new principle, and it comes in contact with preconceived notions and what are called established theories, is that principle to be set aside and considered of no importance, because, forsooth, it is not popular, or comes in contact with former prejudices? No; we say at once, Let prejudice give way; let reason have her choice; let the mind and judgment be informed; and who will dare resist such truths that come with force upon the hearts of those who are honest enough to receive them. Is the cry of "Delusion!"—"False prophet!"—"Heresy!" to be regarded without consideration, reflection, or the right use of judgment? No; for wise men will have their opinions confirmed by proof before deciding in a just cause. But fools cling to old traditions and enjoy the bliss of ignorance, and thereby set aside those truths which, if well understood and rightly applied, would lead to their future exaltation and happiness.

True, there are some individuals who acknowledge, by that amount of intelligence they are in possession of, that the "Mormons" (so called) have accomplished what no other community ever did under the like circumstances; that they are a most enterprising and praiseworthy people; that their system and organization are excellent. But the name of it as a religion, under such pretensions, claiming to

be of Divine authority, they cannot endure. But others will dare to come forward and deny the efficacy of that power which is invested in the servants of God. The Elders of the Church of Jesus Christ of Latter-day Saints, having received their authority and commission from heaven, can bid defiance to all the man-made systems and creeds of the day to hinder their progress or prevent the designs of God from being accomplished through them.

Should the testimony of a Latter-day Saint concerning the divine mission of Joseph Smith, when accompanied by the Spirit of God, be accounted as a thing of naught, or as the mere impulse of an excited enthusiasm? Verily no; for out of the mouth of these witnesses shall the truth be established; and their testimony will stand in judgment against the unbelieving of this generation.

"He that judgeth a thing before he heareth it is not wise." Who, then, will form their estimation, or put their constructions upon the merits of things divine, or condemn that which has been rendered unpopular by false, lying, slanderous reports? It is the truth that makes us bold, and knowledge that makes us free and indifferent to all the railing accusations that our enemies may attempt to assail us with. We can say with Paul, "None of these things move us."

When a Saint of God stands forth bearing his testimony to the truths of the everlasting Gospel, his knowledge is not of this world. It comes from Him who has chosen the foolish things of the

world to confound the wise, and the weak things of the world to confound the things which are mighty. What is this testimony, this knowledge, and the power that the Saints lay claim to in the last days? The knowledge they receive is through obedience to the principles of the everlasting Gospel. Having rendered obedience to this Divine command, they come in possession of the gift of the Holy Ghost, the Spirit of truth, which reveals all truth, shows to them things past, present, and to come. It is that which clothes them with light and intelligence, and unfolds to them those great and glorious principles which are revealed from heaven for the salvation and exaltation of the human family, who become the sons and daughters of God and heirs of those promises. It is this power that is invested in the servants of God, who administer in holy things, and through faith can lay hold of the gifts and blessings that are in the Church and kingdom of God. By this they are enabled to testify before high heaven, and in the presence of holy angels and men, of the things they have received, and can realize that so great a work has never been commenced on this earth than the one which they are engaged in, and that a greater Prophet than Joseph Smith never graced the footstool of God; for to him and to the Prophet Brigham Young (who now holds authority upon the earth) are committed the keys and powers pertaining to eternal life in the kingdom of our God.

#### CREATION AND REDEMPTION.

"Were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still; and yet you are there, and your bosom is there; and also you are just; you are merciful and kind for ever. You have taken Zion to your bosom from all your creations, from all eternity to all eternity, and naught but peace, justice, and truth is the habitation of your throne; and mercy shall go before your face, and have no end."—PROPHET OF ENOCH.

"And I saw those things which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof."—BOOK OF ABRAHAM.

For many ages this little earth was looked upon as the most important in creation—the capital item of created things—the crowning work of God. All other works were considered as subordinate to this and as existing for its special convenience. The "great lights," with

the twinkling stars in the firmament, were contemplated as the minions of the earth. They were supposed to be called into existence about six thousand years ago. At that period, God is supposed to have sent forth, for the first time, in behalf of a terrestrial world, his great *fat*

—"Let there be light." The sun, moon, and stars were supposed to have been all created at that period in obedience to this command. Their purpose and duty were to light this little globe, and to send down their physical virtues to bless, enliven, warm, and comfort the earth and man—to exist for this special good and purpose. The design of the "greater light" to rule the day was erroneously interpreted to mean merely to *make* a day. It did, it is true, make a day. It sent down its glory to bless, comfort, and enlighten man, and to animate, fructify, and adorn all nature. But with all this, Ignorance did not realize how inconsistent was the belief that this giver of so much could be inferior to its earthly receiver, and, though so much superior in physical glory, without the higher and spiritual objects for its creation. Not being itself inhabited by spiritual, intellectual, and moral life, it was thought to be a kind of privilege to the glorious sun that it should be permitted to give light to man!

The "lesser light" and "the stars also" were supposed to be merely designed to light the earth when Night assumed her sway and her alternate reign commenced. They were looked upon merely as the illumination of space when the mantle of darkness was unfolded, and Night's sable curtains let down.

The innumerable star-clusters which modern science has declared to be bodies of immense magnitude and superiority in point of dimensions to this earth and all the celestial family of worlds which traverse the trackless path in the blue abyss, the contracted views of former ages and the pooriness of an uninspired theology made little better than a meaningless mass of dazzling vapours. They were of small practical benefit in the universe, having no important object for their creation, no sentient beings to inhabit them, with Divine instincts and powers of soul—were not worlds full of subjects for God's mercy, justice, and benevolence, whom salvation could embrace, and, by giving happiness and exaltation to spiritual beings, contribute to the glory of the Creator.

It is true that poets and revellers in the beauties and enchantments of night poetically imagined the stars singing the glory of God. But as worlds superior to the earth, with races of beings resembling the order of mankind—as worlds and

systems, thousands of whom are far advanced beyond this world in the path of being, redemption, and exaltation, they were not considered even by the sublimest uninspired minds. Perhaps a few had vague, mystical speculations on these matters, but little tending to solid conviction and tangible faith.

It is true, also, that men believed in the existence of a heaven where angelic creatures dwelt. But even these were inferior to man, and were, in a subordinate sense, ministering angels to the heirs of salvation. They partook not of the blessings of redemption, and were not purchased by a Divine sacrifice. They were higher than wicked and lost souls, it is true, but lower than the least among the children of grace. According to these narrow views and popular ignorance, they were in the kingdom of God something similar to what eunuchs are in the palace of an eastern potentate. Thus almighty power, Divine love, creative energy, and the resources of the universe were chiefly directed to and exhausted in man.

Indeed, the majority of these views remain the same to this day. The darkness is about as thick as ever. It is true, scientific men will inform us that the starry worlds are astronomically many times more important than this, and that space is covered with innumerable multitudes of celestial bodies. Theologically, however, things remain about the same. Tell those scientific men, and proclaim in the ears of the priests and their spiritually blind followers that millions of worlds are inhabited,—tell them that those beings and worlds are subjects of salvation,—tell them that they have their Gods and Redeemers,—tell them that millions of such have travelled up the path in which the earth and man are travelling, and have already entered into their glory,—tell them that the same great scheme of creation, increase, redemption, and exaltation will continue throughout all eternity, and they will, with a shudder, cry "Blasphemy!" and, like Hamlet at hearing the dreadful tale of the "poor ghost," exclaim "Horrible! horrible!! most horrible!!!"

But how poor, meaningless, and useless does creation appear with such narrow views of its magnitude and design! How much like foolishness does Divine wisdom seem—how desigglee, the works of the Creator—how limited and poor the plan.

of redemption, when we look from the low point and foggy atmosphere of sectarian, uninspired theology! Such would make God not to commence any real good and intelligent work until six thousand years ago he created man. Throughout eternity anterior to this period, this mean theology asks us to believe that God was not creating and redeeming inhabited worlds, and offers no expectations that he will ever do the like after he has saved and exalted mankind. But no Divinely-

enlightened man can have so poor a faith.

It is in the glorious theology revealed to the Prophet Joseph, and in the teachings of a Divinely-inspired Priesthood, and in the visions of the Holy Ghost, that we obtain views of creation worthy of the Almighty, and of a plan of salvation worthy of a God-Redeemer. Here we learn that millions of worlds have been created and saved, and that millions of worlds will be created and saved again!

### MASS MEETING OF THE CITIZENS OF GREAT SALT LAKE CITY.

(Concluded from page 358.)

#### PREAMBLE AND RESOLUTIONS.

Whereas, in the year 1833, the military of the county of Jackson, State of Missouri, under the command of the Lieutenant-Governor thereof, did expel our people from their homes, many of whom were murdered by them, their property destroyed, and their families driven and scattered; others were whipped, tarred, and feathered, and otherwise barbarously treated by and under the immediate direction of the military and civil authorities:

And whereas, in the year 1838, the Executive of Missouri did order out an overwhelming military force, march them into our settlements, and butcher many, without regard to either age, sex, or condition; robbed us of our property, imprisoned many of our brethren without process, ravished our wives and daughters, and drove us off under a brutal order of extermination from land we had purchased from the General Government:

And whereas, the Executive of the sovereign State of Illinois, in violation of all law, did march a military force into our neighbourhood, and, under the most solemn pledge of protection and legal justice, compel our leading men to deliver themselves into his hands, he himself acknowledging that they were not guilty of any crime, leaving them in the power of assassins, who did treacherously and inhumanly butcher them:

And whereas, the State of Illinois, in 1845, did require our people, under pain of extermination by an infuriated mob, to

leave the State, pledging themselves to protect us in doing so, yet suffered our people to be murdered and our houses burned with impunity:

And whereas, we did petition the chief Executive of our nation and the Governor of the Union for an asylum from our persecutors, where we could enjoy our religion unmolested, which only met with insult and cold neglect:

And whereas, when we were fleeing into the wilderness, a call was made by the General Government on us for five hundred of our most efficient men, who were readily furnished, and who went in the service of our country, which was then engaged in a war with the Republic of Mexico:

And whereas, as soon as our most efficient men had left in the service of our country, the State of Illinois marched a formidable army to Nauvoo, where many of the infirm and aged fathers, mothers, brothers, and sisters of those very men engaged in the war with Mexico were killed and wounded, forcing the families that were left destitute to the desolate prairies, a prey to hunger, cold, and disease:

And whereas, on our journey here, we were compelled to make a temporary location for winter quarters on the west bank of the Missouri river, near Council Bluffs, to which the Government of the United States sent their officers and notified us to vacate our houses, notwithstanding many of those who occupied them were the families of those very men engaged in the service of the United



States in the war with Mexico, and who themselves were discharged two thousand miles from their families, in an enemy's country, without the means of returning home:

And whereas, we have wandered under the protection of the Almighty and the wise counsel of our worthy Governor, Brigham Young, fourteen hundred miles into the desert, making our own roads, and leaving our persecutors to the enjoyment of our hard-earned labours:

And whereas, not a solitary individual who has participated in any of the murders, robberies, rapes, and other enormities inflicted upon us within the United States, has ever been brought to justice:

And whereas, our repeated petitions for redress to those in authority have been answered by adding insult to injury:

And whereas, the people of this Territory have been peaceful and law-abiding, living in the strict observance of the laws of the United States applicable in our Territory:

And whereas, the Government of the United States, as is reported, has sent a formidable army into our Territory:

Resolved, that we regard the movements of the present administration in sending their armed legions into our midst as a renewal of the persecution, butcheries, and horrid scenes of destruction with which their eyes were gloated while we were in their midst:

Resolved, that we highly approve of the Constitutional, patriotic and humane course pursued by his Excellency Governor Brigham Young in taking efficient measures to intercept the progress of these unwelcome, unasked, and corrupting intruders:

Resolved, that we fully approve of the resolutions passed in the Legislative Assembly, endorsing and approving the acts of the Governor in relation to the invading army, and we heartily concur in the spirit and sentiments expressed in the Memorial adopted in the Legislative Assembly, January 6th, 1859:

Resolved, that no officer appointed by the Administration shall exercise any dominion over us while their armies are menacing our Territory:

Resolved, that we would be recreant to every principle of honour, patriotism, virtue, integrity, self-respect, and common decency, should we tamely submit, like

the menial serfs of Russia, to be ruled by the bayonet:

Resolved, that we tender to his Excellency Governor Young our utmost exertions, our lives, and our fortunes, for the defence of our rights; that we regard no sacrifice too great, and are ready, if necessary, to sacrifice our homes; but we will not see them inherited by our enemies:

Resolved, that we request the Government of the United States to withdraw their armed menials and cease to prostitute the Executive power of a great nation to subserve the ends of cruelty, religious oppression, and injustice:

Resolved, that as, in all our persecutions and sufferings heretofore, we have been deceived by promises of protection and pretexts of enforcing the law, we will not suffer ourselves again to be deceived by such shallow pretences, and that, if the authorities of the United States wish to convince us of their lawful, humane, and just intentions to us as a people, they must pay us our damages, redress our wrongs, punish our murderers, plunderers, and ravishers, or we shall continue to believe that they have not reformed:

Resolved, that we appeal to the native justice of the people of the United States, our brothers, our kindred, whose fathers fought side by side with ours the battle of our country's independence, and whose blood mingled together, a sacrifice to purchase civil and religious liberty; we have been reared at the same firesides, educated at the same schools, colleges, and universities; and we are entitled to all the privileges of religious liberty purchased by the common suffering of our fathers; to you we appeal to stretch forth the hand and save these principles from the vile attempt of unprincipled demagogues to crush and submerge them in the blood of our fellow countrymen:

Resolved, that we deprecate and deeply deplore the causeless but overwhelming prejudice which denied even the presentation of our Constitution and application for admission into the Union as a State, and also the subsequent attempts of the Government to crush the people of this Territory by depriving them of every vestige of constitutional right and liberty:

Resolved, that our religion inculcates morality, a strict observance of social ties, a lasting interest in the welfare of all

good men, and respect to the rights of others in the same degree, as we would have our own respected:

Resolved, that, by the help of Almighty God, we will maintain our constitutional rights and liberties, our religion, our wives and children, and our hard-earned firesides and homes; and we invite the down-trodden and oppressed of all nations, kindreds, tongues, and people, of whatever faith they may be, to gather to these valleys, where they can worship God

according to the dictates of their own consciences.

N. V. JONES,  
E. SMITH,  
R. L. CAMPBELL,  
LEWIS ROBISON,  
R. T. BURTON,  
JOHN VAN COTT,  
WM. EDDINGTON,  
E. D. WOOLLEY,

Committee on behalf of the citizens of  
G. S. L. City, January 16, 1858.

## HISTORY OF JOSEPH SMITH.

(Continued from page 360.)

[January, 1843.]

In the matter of Joseph Smith on Habeas Corpus; copy of order, Marshal's fees for serving on two, \$4.00; returning twelve, \$4.12.

And afterwards, to wit, on the 2nd day of January, A.D. 1843, Justin Butterfield, attorney for said petitioner, filed the written denial of the said petitioner of the matters and things set forth in the return to the said writ of Habeas Corpus, which denial is in the words and figures following,—viz.:

Circuit Court of the United States, }  
District of Illinois, }

In the matter of Joseph Smith upon Habeas Corpus.

Joseph Smith, being brought up on Habeas Corpus before this Court, comes and denies the matter set forth in the return to the same in this, that he is not a fugitive from the justice of the State of Missouri; but alleges, and is ready to prove, that he was not in the State of Missouri at the time of the commission of the alleged crime set forth in the affidavit of L. W. Boggs, nor had he been in said State for more than three years previous to that time, nor has he been in that State since that time; but, on the contrary, at the time the said alleged assault was made upon the said Boggs, as set forth in said affidavit, the said Smith was at Nauvoo, in the county of Hancock, in the State of Illinois, and that he has not fled from the justice of the State of Missouri and taken refuge in the State of Illinois, as is most untruly stated in the warrant upon which he is arrested, and that the matter set forth in the requisition of the Governor of Missouri, and in the said warrant, are not supported by oath.

JOSEPH SMITH.

State of Illinois, ss.

Joseph Smith being duly sworn, saith that the matter and things set forth in the foregoing statement are true.

JOSEPH SMITH.

Sworn and subscribed to before me, this 2nd day of January, 1843.

JAMES F. OWINGS, Clerk.

And afterwards, to wit, on the same day and year last aforesaid, the following order was made in this cause,—viz.:

In the matter of Joseph Smith on Habeas Corpus.

At this day comes the said Joseph Smith, and, by Justin Butterfield, his attorney, files his written denial, verified by affidavit, of the matters and things set forth in the return to the writ of Habeas Corpus, issued in this cause; and at the same time also comes Josiah Lamborn, Attorney-General of the State of Illinois, and on his motion it is ordered that this cause be continued for hearing until Wednesday morning next.

And afterwards, to wit, on the 4th day of January, 1843, Josiah Lamborn, Attorney-General of the State of Illinois, filed his objections to the jurisdiction of this Court in this cause, and moved to dismiss the proceedings herein, which said motion and objections are in the words and figures following, viz.—

United States of America, }

In the Circuit Court of State of Illinois. }

In the matter of Joseph Smith.

J. Lamborn, Attorney-General of Illinois, moves the Court to dismiss the proceedings herein, for the reason that this Court has no jurisdiction.

1st. The arrest and detention of said Smith was not under or by colour of authority of the United States, or any of the

officers of the United States, but under and by colour of authority of the State of Illinois, and by the officers of Illinois.

2nd. When a fugitive from justice is arrested by authority of the Government of any State, upon the requisition of any other Governor of another State, the Courts of Justice, neither State nor Federal, have any authority or jurisdiction to inquire into any facts behind the writ.

J. LAMBORN,  
Attorney-General of Illinois.

And afterwards, to wit, on the same day and year last aforesaid, the following order was made in this cause,—viz.:

In the matter of Joseph Smith, on Habeas Corpus.

And now, again, at this day comes the said Joseph Smith, by Justin Butterfield, his attorney; and at the same time also comes Josiah Lamborn, Attorney-General of the State of Illinois, and enters his motion to dismiss the proceedings herein, for want of jurisdiction; and the Court having heard the allegations and proofs herein, and the arguments of counsel upon the same, and also upon the aforesaid motion, and not being sufficiently advised, took time, &c.

And afterwards, to wit, on the same day and year aforesaid, Justin Butterfield, attorney for said petitioner, filed the affidavits, of which the following are copies:—

Circuit Court of the United States,  
District of Illinois.

In the matter of Joseph Smith, upon Habeas Corpus.

District of Illinois, ss.

Stephen A. Douglas, James H. Ralston, Almeron Wheat, J. B. Backenstos, being duly sworn, each for himself, says that they were at Nauvoo, in the county of Hancock, in this State, on the seventh day of May last; that they saw Joseph Smith on that day reviewing the Nauvoo Legion at that place, in the presence of several thousand persons.

J. B. BACKENSTOS,  
STEPHEN A. DOUGLAS.

Sworn to and subscribed in open Court, this 4th day of January, 1843.

JAMES E. OWINGS, Clerk.

Circuit Court of the United States,  
District of Illinois.

In the matter of Joseph Smith upon Habeas Corpus.

District of Illinois:—Wilson Law, Henry G. Sherwood, Theodore Turley, Shadrach Roundy, Willard Richards, William Clayton, and Hyrum Smith, being duly sworn, say

that they knew that Joseph Smith was in Nauvoo, in the county of Hancock, in the State of Illinois, during the whole of the sixth and seventh days of May last; that on the sixth day of May aforesaid, the said Smith attended an officer-drill at Nauvoo, from ten o'clock in the forenoon to about four o'clock in the afternoon, at which drill the said Joseph Smith was present. And these deponents, Hyrum Smith, Willard Richards, Henry G. Sherwood, John Taylor, and William Clayton, were with the said Smith, at Nauvoo aforesaid, during the evening of the sixth day of May last, and sat with the said Joseph Smith in Nauvoo Lodge from six until nine o'clock of said evening. And these deponents, Hyrum Smith, Willard Richards, and William Marks, were with the said Smith at his dwelling-house, in Nauvoo, on and during the evening of the fifth day of May last, and conversed with him; and all of the deponents aforesaid do say that, on the seventh day of May aforesaid, the said Smith reviewed the Nauvoo Legion, and was present with the said Legion all that day, in the presence of many thousand people; and it would have been impossible for the said Joseph Smith to have been at any place in the State of Missouri at any time, on or between the sixth and seventh days of May aforesaid. And these deponents, Willard Richards, William Clayton, Hyrum Smith, and Lorin Walker, say that they have seen and conversed with the said Smith at Nauvoo, aforesaid, daily, from the tenth of February last until the first of July last, and know that he has not been absent from said city of Nauvoo, at any time during that time, long enough to have been in the State of Missouri; that Jackson county, in the State of Missouri, is about three hundred miles from Nauvoo.

WILSON LAW,  
HENRY G. SHERWOOD,  
THEODORE TURLEY,  
SHADRACH ROUNDY,  
WILLARD RICHARDS,  
WILLIAM CLAYTON,  
JOHN TAYLOR,  
WILLIAM MARKS,  
LORIN WALKER.

Sworn to and subscribed in open Court, this 4th January, 1843.

OWINGS, Clerk.

And afterwards, to wit, on the 5th day of January, 1843, the following order was made in this cause,—viz.:

In the matter of Joseph Smith on Habeas Corpus.

And now, at this day, comes again the said Joseph Smith, by Justin Butterfield, his attorney, and at the same time also comes Josiah Lamborn, Attorney-General

of the State of Illinois; and the Court being now sufficiently advised of and concerning the motion heretofore entered to dismiss the proceedings in this cause, it is considered that said motion be denied; and the Court, having fully considered the petition of the said Joseph Smith, and the matters and things set forth in the return made to the writ of Habeas Corpus issued herein, and being now sufficiently advised of and concerning the same, it is considered and adjudged that the matters and things set forth in the return to the said writ of Habeas Corpus are wholly insufficient in law to authorize the arrest and detention of the said Joseph Smith; and it is further considered, ordered, and adjudged by the Court, that the said Joseph Smith be fully released and discharged from the custody of William F. Elkin, Sheriff of Sangamon County, under the warrant of the Governor of the State of Illinois, mentioned in the said return, and also from the custody of William Law, on the proclamation of the said Governor, mentioned in the said return, and that he go hence without delay.

United States of America, } I, James F.  
District of Illinois. } ss. Owings, Clerk  
of the United States Circuit Court for the  
district of Illinois, do certify that the fore-

(To be continued.)

going is a true and correct copy of the record and proceedings before said Court, in the matter of Joseph Smith, on petition, to be discharged on Habeas Corpus, as the same remain on the record and files of said Court.

In testimony whereof, I have hereunto subscribed my name, and affixed the seal of said Court, at Springfield, this sixth day of January, A. D., 1843, and of our Independence the 67th year.

JAMES F. OWINGS, Clerk.

I do hereby certify that I have inspected the foregoing record, and that there is now no further cause for arresting or detaining Joseph Smith, therein named, by virtue of any proclamation or executive warrant heretofore issued by the Governor of this State; and that since the judgment of the Circuit Court of the United States for the district of Illinois, all such proclamations and warrants are inoperative and void.

Witness my hand and seal, at Springfield, this 6th day of January, 1843.

THOMAS FORD,  
Governor of Illinois.

SEAL.

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 12, 1858.

**BUSINESS QUALIFICATIONS. — PRACTICAL TALENTS.** — We set a high value on religious fervour. It is the vitality of religious life, without which religion is but a cold, inanimate form. It is, as it were, the characteristic signature of religious natures, with which they stamp their acts. Persons thus endowed in a large degree will manifest strong spiritual sensibility in themselves and great spiritual force to move others. There is something God-like in the power to touch the heart and draw out the spirituality of man. The Prophets and all the eminent religious leaders of the world have been thus highly endowed.

But religious fervour has characterized religious movements generally, and has been as strikingly manifested in the superstition, fanaticism, and intolerance of the misguided as in the holy devotion and endurance of the Saints. We are, therefore, directly led to the necessity of two other conditions to the existence of the kingdom of God,—namely, a correct system and efficient administration. It is true that religious fervour is the basis of Divine government. It will also be continued to the highest state of God's administration. But that administration itself essentially consists in enlightened and efficient government. Where there is great religious



fervour, there are, of course, great spiritual capacities and high aspirations. But fervour alone is not sufficient for the kingdom of God. Moreover, the Gospel might be preached, and thousands of Saints be upon the earth, who may consistently be termed the *Church of Christ*; but, for the existence of the *kingdom*, efficient government is necessary to be added to religious fervour and the Gospel system. We wish the Priesthood to fully appreciate this fact, so that while the *Church* is developing itself into a *kingdom*, they may become qualified for efficient administration.

The great Latter-day work is not a mere religious *agitation*; nor does it tell the whole to say that it is a prophetic warning to the nations. Besides the conversion of the honest and spiritual manifestations, it comprehends the institution of a correct system, the development of a kingdom, and the establishment of efficient government,—in fine, the uniting of every element necessary to national administration. In much of this, the Latter-day dispensation differs from that at the first coming of Christ, as well as what are termed the prophetic ages. The mission of the Prophets and former-day Apostles was one of warning, Gospel conversion, and spiritual manifestations, and not the establishment of national government. Practical talent and administrative efficiency, therefore, were not then so largely called for as now. The present, however, is a day when practical talent and business qualifications are eminently needed. First, because the work to be done makes the demand; and secondly, because this is pre-eminently a business age.

In preaching the gospel and warning the world, religious fervour and the first principles and ordinances are nearly the only requisites. But, as soon as Church organization begins, and the development of the kingdom commences, government is indispensable. Every Saint of any experience must have marked this, and also the difference in the administration of that class in Church government who are chiefly endowed with religious fervour and qualified to administer in the first ordinances of the Gospel, and in that of those who with these requisites combine practical and business talents.

Without intending to disparage the worth of the former class above-named, we have known eminent and good men who have been almost altogether incapable of superintending and governing in the kingdom. Aye, and some of these have possessed considerable talent; but their talents have been of a *special* nature. They have been destitute of general business capacities, and, though capable of effecting much in their own sphere, have not been able to extend that sphere into broad administration—who have not been able to accomplish all the work required themselves, nor endowed with the power of oversight to appoint others to do it. This class, if only left with the conducting of a Branch, unless they have practical and business men under them to supply their deficiency, will get its affairs into a deplorable condition. Not only are they powerless to effect much real good in Church government, but they will make their fields of labour *poor* and embarrass them with debt.

Now, no man is qualified to occupy the position of a Pastor, President of a Conference, nor, indeed, any presiding office, unless he has good business capacities and practical talents. If he has such, coupled with the spirit of the Gospel, his field of labour will be found in good working condition and *productive*. You have only to examine the records and books of his Pastorate, Conference, or Branch, and see the general results, and you know all. These are the true *criteria* of his capabilities. If these show to advantage, we conclude accordingly, and say, "There has been a good and efficient system at work in that man's field of labour. He manifests business capacities and practical talent. Now, as this is a practical work and requires

the qualities manifested by that man, he is, therefore, the one suitable for his position." But if these tests are not answered to—if his field of labour is in bad working condition, his records and accounts slovenly and like a writing in an unknown language, and if his stewardship be unproductive, we say, "There has not been an efficient administration. He has not manifested business capacities and practical talents; and, as government is a practical matter, that man is consequently *not* fit for his position." We wish the Elders to understand that this is how we judge, and that, except in very extraordinary cases, we have no other rule.

First-class business men belong to a high order in the kingdom, and business qualifications and practical talents will be immensely called for in the great Latter-day Work. This is easily understood. It is a nation that has to be organized, set in motion, and regulated; cities, temples, and other splendid public buildings have to be erected; highways, bridges, fortifications, railroads, manufactories, machinery, and all the signs of a civilized, energetic, and creative people have to appear; tens of thousands of Israel have to emigrate from the nations to the Promised Land, the stakes of Zion to be planted throughout the western hemisphere, and the deserts of Joseph's inheritance made to blossom as the rose. All this, directed by the Priesthood for the glory of God and the establishment of his kingdom, will be accomplished by their business qualifications and practical talents.

It will be found, especially as the kingdom advances, that nearly all our leading and prominent men will manifest these characteristics. Indeed, they are, in reality, nothing less than governmental genius and administrative ability under other names. A first-class business man will make a great statesman. Indeed, he will be a great social statesman, if no more; and such are far more eminent in government than the generality of political rulers. Men of this class will be composed of the speculative and practical elements, and be endowed with superintending capacity. Such are always men of great resources, with the power to create and the tact to find a profitable use for the means which others produce. Their distinguishing characteristics are administrative ability, economy, productiveness, and increase. Such are the men that this kingdom will call forth as its leading and prominent characters.

Napoleon the First taunted England with being a nation of shopkeepers. But he did not tell the whole truth—namely, that in her business men she was also a nation of rulers. Though not likely to be capable of becoming so famous in generalship and military conquest, there are in England thousands of business men who would be greater in national internal government than "Napoleon the Great;" and doubtless there are half-a-million more capable of governing a nation and showing efficient administration than the majority of English peers. From these remarks, it will appear that we highly estimate business qualities.

We wish for the Priesthood to understand that the work of God is fast assuming a higher form and more advanced character every day. This is the case not only in Zion, but also in this Mission. It is now principally *internal* government and development. We now look for administrative ability, economy, *productiveness*, and *internal growth*. Governing capacities and practical talents are now in requisition. Henceforth the call is chiefly for superintendents and efficient administrators. For Presidents, none others are eligible. The day demands such men, and the condition of the work such fruits; and as the kingdom advances, the value of business or administrative talents will be enhanced proportionately.

---

THE lady who was nearly killed by the accidental discharge of her duty is slowly recovering.

## FOREIGN CORRESPONDENCE.

## AMERICA.

New York, May 11, 1858.

President Asa Calkin.

Dear Brother,—I purposed writing you by last mail; but when the time arrived that I had set apart for communion with you, I was utterly unable: my spirit was fatigued, and writing was impossible. I was pleased to hear from you; and if I can at any time serve you, or aid the great cause of which you are at present the prominent representative, it will afford me great pleasure. I think it best to offer no reasons for my past silence: we have to do with the future.

In opening correspondence with you, it may be well to state that my time is fully occupied with one thing or another, as I am one of those restless persons that never find time to be idle. You will, therefore, please accept in the outset a general excuse for my scribbling. To write you at all, I must dash it off; and this I expect will suit you quite as well as elaborate composition.

I sent you a copy of the *Tribune*, with the notice of the arrival of the *John Bright*, and, I think, a *Herald* likewise, with an account of their arrival from "our reporter." I presume you have heard from others directly and more particularly. President Appleby was from home. I therefore sent them on without delay to Iowa City, where Elder Haight received them, as previously agreed upon. I presume they will settle down somewhere in that State. Elder Iverson writes me, this week, that fourteen or sixteen go with H. C. H. across the Plains. This company gave very little trouble in *pushing through*; but the leaving baggage by the way and some here by mistake has not yet taken them entirely off my hands. A few days more, and I hope to be finished with them.

I had a letter from Elder J. W. Young at Florence. His letter is dated April 29th. All the brethren from Europe would start in a day or two from that date, save himself and brother Haight, and possibly one or two who were always behind might turn up. He then anticipates that H. C. H. and himself would

leave about the 15th of the present month and overtake them. Thus all the brethren who intended going through will have started, and, I fully believe, will reach their destination in safety.

Elder Seymour B. Young wrote me from Genoa, Nebraska, April 11th, two days after the departure of Elder Richards with the Express. His company was composed of himself, Elders Snyder, J. Y. Green, L. H. Hatch, J. Clinton, J. Wakely, and John Turner, with eighteen horses and mules, and a light waggon carrying grain for the animals. They had some little difficulty in crossing the Loup Fork; but, once over, had a fair start. They seem to have started at a right time. It snowed three inches deep two days after they started; so it is very probable that scouting parties were not yet on the roads.

I have received the 19th No. of the *Star* to-day, by the *Persia*. I am not instructed to say anything on the emigration, but I shall be pleased to learn your calculations. On that subject, I presume, we may have some relation.

It would be well for the Saints to take heed to the instructions given through the *Star*. They know not their value; but they find out sometimes, when it is too late, that they err, when they come here on their own arrangement.

The same day that the Danes arrived at Castle Garden, a family of Saints arrived by the *Plutarch*. They came from Manchester. They arrived on Saturday, and only found me out by enquiring after a "Mormon," on the Wednesday following. They had no certificate, little money, and knew not what to do or where to go. They had no certificate of membership, and they were going to St. Joseph's, Mo., to their father, who had apostatized in Utah, and returned there. They were in the faith themselves, but had not asked for their certificate, as they owed ten shillings Tithing. I pitied them, got them some warm coffee, and gave them the best instructions and counsels I could. They remain the other side of the water, (in Williamsburgh,) till they hear from Missouri, and in the meantime seek employment. They felt

their awkwardness without a certificate. I gave them a line to the President of the Branch to aid them by his counsels; but there was no disguising the fact—I could not assure him they were members of the Church, and could not require of him, in their behalf, what members of the Church would be entitled to. The English passengers who came with the Danes have all arrived at their destinations. From all of them I have had the warmest acknowledgments for the attentions it was their right to expect in passing through here.

I sent you last mail some numbers of the *Times*, containing Loba's statement. It has been quite a card; but the journals generally think that the correspondent

was awfully sold. Some are at a loss to know whether he is not more an emissary than an apostate. I was to reply to it and expose him; but the controversy over it has become so amusing, and withal agreeable, that we have determined not to spoil the fun. As the English papers may grab at it, I will send you some items another time.

The California Utah Mail will soon be stopped till the adjustment of difficulties. The Utah Mail is expected to-morrow or next day with something important.

I think I have given you nearly all I can remember. Desiring kindest regards to the brethren in the Office,

I am yours affectionately,

T. B. H. STENHOUSE.

## HOME CORRESPONDENCE.

Grantham, Linconshire,  
May 19, 1868.

President Calkin.

Dear Brother,—I arrived in Nottingham on Friday, and preached to a large company of Saints in the evening. Besides Elder Cook, a number of the Elders were there, and all seemed to enjoy an excellent spirit. On Saturday, in company with brother Jones, I went to Resgate, where (on Sunday) we held a Conference, and had good meetings. An excellent feeling prevailed, and I am sure the Saints felt blessed. The necessary business matters were well laid before the Conference by Pastor Jones and President Taylor, and were well received by the people. Elder Jones feels all alive, and is moving things in the right way.

We returned to this place, and attended a meeting last night, and enjoyed ourselves well.

I shall be in Nottingham to-night, and in Derby to-morrow night, having appointments at each place. I shall be in Macclesfield on Saturday. Staffordshire Conference will be held there on Sunday.

In all my travels, I find the Spirit of God much with the Priesthood and Saints, they being prepared to carry out any instructions that may be given them; and the Lord is blessing them in their labours.

Elder Jones joins me in love to yourself and brother Ross; and, with prayers for your continual prosperity in all things,

I am yours truly,

WILLIAM BUDGE.

## ANTI-MORMON OBJECTIONS ANSWERED.

(Continued from page 343.)

## OBJECTION.

"The highest authorities in the Mormon community contradict and condemn each other on the subject of polygamy; and this is easily accounted for, from the fact that they both believed and practised it, whilst at the same time they were publicly denying it."—*"Mormonism Dissected,"* by J. M.

## ANSWER.

The objector here makes an erroneous statement to begin with; and then, to account for the assumed fact, makes another assertion as erroneous as the first.

He starts with the assumption that "the highest authorities in the Mormon community contradict and condemn each



other on the subject of polygamy." To substantiate this, he makes six extracts from the works of the Church.

The first is from the Revelation on Celestial Marriage, given to the Prophet Joseph Smith. (Too lengthy to be here quoted.)

The second is from the *Times and Seasons*, as follows:—

"CITY OF NAUVOO, THURSDAY, FEB. 1, 1844.—NOTICE: As we have lately been credibly informed that an Elder of the Church of Jesus Christ of Latter-day Saints, by the name of Hiram Brown, has been preaching polygamy, and other *false* and *corrupt* doctrines, in the county of Lapeer, State of Michigan: This is to notify him and the Church in general, that he is cut off from the Church, for his iniquity; and he is further notified to appear at the Special Conference, on the 6th of April next, to make answer to these charges.

JOSEPH SMITH, } Presidents of said  
HYRUM SMITH, } Church."

The third is from the *Millennial Star*, as follows:—

"But, for the information of those who may be assailed by those foolish tales about the two wives, we would say that *no such principle ever existed among the Latter-day Saints, and never will*. This is well known to all who are acquainted with our books and actions, the Book of Mormon, Doctrine and Covenants; and also all our periodicals are very strict and explicit on that subject,—indeed, far more so than the Bible."

The fourth is from the Book of Mormon, as follows:—

"And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly, because of you. But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord, This people begin to wax in iniquity: they understand not the Scriptures; for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and

hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women, and whoredoms are an abomination before me; thus saith the Lord of Hosts. Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes."

The fifth is from the Report of Elder Taylor's Discussion in France, as follows:—

"We are accused here of polygamy, and actions the most indelicate, obscene, and disgusting, such that none but a corrupt and depraved heart could have contrived. These things are too outrageous to admit of belief; therefore, I shall content myself by reading our views of chastity and marriage from a work published by us, containing some articles of our faith ("Doctrine and Covenants," p. 330). . . . Inasmuch as this Church of Jesus Christ has been reproached with the crime of fornication, and polygamy; we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptised, contrary to the will of her husband; neither is it lawful to influence her to leave her husband."

The sixth and last is from the *Millennial Star* Supplement, Vol. xv., reporting the following words from Brigham Young:—

"The world has known, long ago, even in brother Joseph's days, that he had more wives than one. One of the senators in Congress knew it very well. Did he oppose it? No; but he has been our friend all the day long, especially upon that subject."

Let us now examine whether the above "authorities" do really "contradict and condemn each other on the subject of polygamy," or not; and whether they "both believed and practised it, whilst at the same time they were publicly denying it," as affirmed by our objector, or the contrary.

In the Revelation on Marriage, which was given on the 12th of July, 1843, the Lord instructed the Prophet Joseph in matters pertaining to the Patriarchal marriage law, which was polygamic, and promised to reveal more unto him at a future time. After this, the Prophet addressed the people "slightly" on the subject of Celestial Marriage, but said that, "on account of the unbelief of the

people," he could not "reveal the fulness of these things at present." The time for that was not yet come. The Lord and his people were in a similar relative position in former days. There were some things which he did not deem it wisdom to reveal to them at the time, which he therefore deferred till a future period. Said he, "*I have many things to say unto you, BUT YE CANNOT BEAR THEM NOW.*"

The notice of Elder Brown's excommunication from the Church was given in the *Times and Seasons* of 1st Feb., 1844, (not 1854, as misquoted by our objector,) which was about seven months after Joseph had received the Revelation on Celestial Marriage. The objector's assumption is that Joseph here contradicts the revelation and condemns polygamy, by his cutting off a man from the Church for preaching it, and by his designating it a "false and corrupt" doctrine. But the contradiction and condemnation are in the objector's own mind, and not in the words he quotes. Did Joseph cut the man off for preaching polygamy in Michigan because the doctrine of polygamy was false? No: but because he was doing what he was not authorized to do. He had no business to preach it, even if he had preached it correctly. The doctrine itself was true enough, as Joseph well knew by revelation; but "there is a time and place for all things." At that time, the Prophet had not fully taught the true order of marriage to the Saints; and for a man to do what Elder Brown was

doing, among the Gentiles, and without authority, was altogether out of order, and was a procedure calculated to bring persecution upon the Church. The objector assumes that polygamy is here ranked with "false and corrupt doctrines;" but such is not the case. It is, of course, quite easy for an opponent, if so disposed, to give another turn to the words, and attach a meaning to them never intended by their author; but it is quite as easy, and far more just, to understand and interpret them consistently with the well-known facts of the case. Elder Brown had been unwarrantably "preaching polygamy," which doctrine in itself was true, however injudiciously or incorrectly he may have taught it. But, in addition to this disorderly procedure, he had been preaching other "doctrines," which were really "false and corrupt," such, we presume, as the odious "spiritual wife" doctrine of the apostate Bennett and Co., whom the authorities also cut off for iniquity and error. The circumstances of the case entirely forbid such an interpretation as that which the objector places upon the words of the "Notice;" for, to say the least of it, it is very unlikely that the Prophet, who had previously received a revelation from God instructing him upon the subject of polygamy, would so far "contradict" himself as to "condemn" that doctrine as "false and corrupt," or even to rank it among others that were so. The more he "believed and practised it," the less likely would he be to venture upon "publicly denying it."

(Answer to be Continued.)

#### THE LOBA HOAX.

"We published, some days ago," says the *St. Louis Republican* of the 6th inst., "a letter written by the Kansas correspondent of the *New York Times*, giving an account of an interview with Mr. Loba, an ex-Elder in the Mormon church, and of the information elicited from him in regard to the disposition and ability of the Mormons to resist the military force now being sent among them to put down rebellion and enforce the due observance of the laws in Utah Territory. At the time, we had our misgivings about many of the statements of the ex-Mormon;

and when, afterwards, we discovered that the revelations were made nearly a twelve-month after Mr. Loba escaped from among the Saints, we were disposed to place much less reliance upon the story. His account of the terrible fate of the deluded company of Mormons, twenty-five hundred in number, who were induced to try a winter journey across the Plains, with hand-carts, and of whom it is said only two or three hundred ever reached Salt Lake Valley, wants confirmation desperately. We must declare our belief that, if anything of that

kind had happened—if the bones of over two thousand men, women, and children had bleached in the roads, as stated, there must have been other persons familiar with the fact; and yet it is the first time we ever heard of so terrible a result following this handcart expedition, or any other expedition over the Plains. It could not have escaped the observation of the many thousands of persons who travelled over that route before, and even since the horrible discovery was made by Mr. Loba. Other statements quite as remarkable, and implying the greatest ignorance on the part of the Mormons of ordinary mechanical arts, are given; whereas every one knows that the best mechanics may be found among them, and that, in so numerous a community, they must be up to anything. Without going further into the matter, we must express the opinion that the gentleman from New York has been sold by the ex-Mormon from Lausanne. Either Mr. Loba must have been greatly mistaken in what he saw there, or Captain Van Vliet, who spent a week or ten days in Great Salt Lake City several months after Mr. Loba left, must have formed very erroneous conclusions of the disposition of the people and their ability to make resistance to any military force despatched thither by the United States. It was a part of Captain Van Vliet's duty to inquire into and report

these things; and his despatches present the matter in a very different light from that conveyed by the disgusted Mormon."

The *Herald's* Fort Leavenworth correspondent says, "A recent importation of this latter class has been piling it on to Brigham alarmingly, and relates terrible tales of outrage and stories of the iniquities of Salt Lake society, which, if a tithe were true, should sink the place to perdition. I had concluded to give you a letter on his experience, but my confidence in his veracity was shaken by a hint from a gentleman who saw him at Laramie last summer, when he arrived there from Salt Lake. His story of hairbreadth escape was irreconcilable with the fact that upwards of eighty dissenters arrived about the same time at Laramie, with slow ox-teams. The inference was that he had more potent reasons for midnight flight than disbelief; and when some missionaries came along, one or two of them met him and dared him to assert in their presence what he had reported in their absence. The dissenter failed to toe the mark; and, though a man of very large stature, he seemed to have no relish for the society of smaller men from Utah. He has been a very badly used man, or he has a very niggardly notion of moral responsibility. He will be an excellent card for any one who wants the marvellous."

#### PASSING EVENTS.

GENERAL.—It is said that many of the French steam-liners assembled at Toulon are about to make a demonstration against Morocco. The French Mediterranean fleet is about to be reinforced. The Paris papers publish a telegraphic despatch to the effect that the Turks have been completely routed near Grahovo, their leader killed, and all their guns captured. The batteries of Gaeta now mount 2,160 heavy guns of the largest range; the navy is daily increasing, and warlike preparations are abundant. The journals of Austrian Italy are very violent against Piedmont. In Venice and Milan signs of suspicion are prevalent, and the police show increased activity. China papers state that Lord Elgin had declared himself ready to employ force to penetrate Pekin. Teentain, it is anticipated, will be easily taken. A decree of President Baz declares the ports of Porto Plata, Agua, and Romana to be blockaded. Notice was given that if the town did not surrender, it would be bombarded in 16 hours from the hour mentioned in the notice. On the 1st of May, fire was opened on the town: four steamers (two Danish, one Dutch, and one English,) were seized and detained by the blockading flotilla.

AMERICAN.—Severe hailstorms have visited various parts of Virginia, and totally destroyed the grain and fruit crops. The grasshoppers continue their ravages in Texas. In the State of Michoacan the greatest anarchy prevails: the new Government of the State is unable to preserve the slightest order in that quarter. A speedy downfall of the Zuloaga Government is expected. The State of Sonora has been for some time harassed with civil commotions, which still continue and increase. The Government received despatches from Gen. Johnson May 15th, with dates as late as March 14th; but they contain nothing but the minor details of the accounts already published. Despatches from Lieut.-Col. Simpson, dated Fort Leavenworth, May 7th, state that the Sixth Infantry, under command